



THE DAYBREAK.

"Wankantanhan Anpao kin hiyounhipi"—Luke 1: 78.

WOKAJUJU 50 CENTS.

Santee, Neb., June-July, 1921

VOLUME XXXIII NUMBERS 5, 6

July 23 1921
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TENTATIVE PROGRAM FOR THE NIOBRARA CONVOCATION

August 19, 20, 21, 1921

CALvary CHURCH, OKREEK, S. D.

September 18th, Conference of Bishop with Superintending Presbyters. Wošna kača waawanyakapi kin Bishop ob woglakin kta.

All Superintending Presbyters are requested to meet the Bishop promptly Thursday morning.

Wošna kača Waawanyakapi kinhan Thursday iyeħantu lica Bishop kie iytankapi kta.

August 19th—Friday

7:00 a. m. Holy Communion. Wotapi Wakan.

8:30 a. m. Morning Prayer. Hinhanna Wocekiye.

9:30 a. m. Greetings from the Bishops. Bishop iyuškinyan waeyapi kta.

Opening of Convocation. Convocation yuhlokap.

Ordination Sermon. Wicasa wakan kagapi wowanokonkiye.

Ordination. Wicasa Wakan kagapi. Holy Communion. Wotapi Wakan.

2:00 p. m. Convocation Business. Convocation wicohan.

4:30 p. m. Topic:

5:00 p. m. Evening prayer. Htawacekiyapi.

7:00 p. m. Meeting of Helpers, Catechists, and Deacons Wawokiya, Catechists, qa Deacons mniciyapi kta.

August 20th—Saturday.

7:00 a. m. Holy Communion Wotapi Wakan.

9:00 a. m. Morning Prayer Hinhanna wocekiye.

9:45 a. m. Convocation business Convocation wicohan.

12:00 m. Prayer for Missions Yewieašipi on wocekiye.

2:00 p. m. Convocation business Convocation wicohan.

3:30 p. m. Collection of Men's Offerings Wicasa wawicaqupi kin mnayanpi kta.

4:30 p. m. Topic:

5:00 p. m. Evening prayer. Htawacekiyapi.

7:00 p. m. Confirmation. Wicayusutapi.

August 21st.—Sunday.

7:00 a. m. Holy Communion. Wotapi Wakan.

8:30 a. m. Morning prayer. Hinhanna wocekiye.

9:30 a. m. Sermon Wowahokonkiye.

Ordination. Wicasa Wakan kagapi.

Holy Communion Wotapi Wakan.

3:00 p. m. Children Service Wakanheja Wacekiyapi kta.

4:00 p. m. Service for men and women Wicasa na winyan wacekiyapi kta.

August 22nd—Monday.

Notes. Persons going by train should go to Murdo. Tona Mazacanku ogna yapi kte cin Murdo oinajin el inajinpi kta.

Such persons must take bedding with them for use while at Convocation. Hena oyasin on ištimapi kte cin šina kdaha yapi kta.

Note further:—Licenses of Helpers and Catechists should be returned to Superintending Presbyters promptly before Convocation, to be handed to the Archdeacon. Wawokiya na Catechist woiyowinkiye wowapi tawapi kin Convocation itokab Wošna kača waawanyakapi kin yušnasiyan wicakiepi kta na Archdeacon kin quapi kta.

It is requested that the Woman's Offerings be brought to Convocation in checks or Money orders. Winyan wawicaqupi kin Convocation ekta check wowapi, naiš post office mazaska wawapi ogna ahipi kta icewicakiyapi.

All persons going by rail should notify quickly Rev. J. B. Clark, Mission, So. Dak. Tona mazacanku okna yapi kte cin kohanna Rev. J. B. Clark, Mission, So. Dak. okiyakapi kta.

ABLEZAPO!

Rosebud Mission, June 21st, 1921,
Calvary Chapel Okreek, S. D.
Niobrara Convocation.

AU KTE CIN ON WOWAKTA KIN TAN-YAN ABLEZAPO:

Wošna kača waawanyakaka Itancanyan yaunpi kin (Supt. Presbyters).

Convocation on kahniili yewicasipi ataya tonapi kta he?

Na tona maka amaniyankel upi kte he?

Na tona mazacanku ogna upi kta he?

Na tona mazacauku ogna upi kte ein wakayna na owinja gluha upi kta iyececa. Na hecetu kin le el eyatonwanpi kta unceinpī hea tona mazacanku ogna yaupi kte cin itokab anpetu wikkemna na inš anpetu wakan wanji heehan-

ni wakeya na owinja etannajin kajuju (Express Prepaid) Winner, S. D. Murdo, S. D. Valentine, Neb. henakiya oinajin el hiyuyapi kta ca (Tags) kansu on iwapatogyapi kta hiyu unniyapi kta na ataya tonakeca au kta onaħon unnyapi kin (Delegates Cards) kansu wan kahniigapi heca islolyapi kta hiyu unniyapi kte na tona Convocation on wicak-

ahniigapi hena wicayaqupi kta hiyupi šni itokab hecel tohan mazacanku oinajin el hipi kin heha on tona kahniili uwicasipi slolwicunyapi kta na nakun tona campagmiyan nainš iye-

cinka inyanka ogna Okreek el hihunnipi kin nakun hena kansu kin on slolwicayapi kta lena wancake ecel ecanonpi kta unkecinpi na

le isanpa taku wawinongapi na inš slolyapi iacinpī kin na takuku on onaħon unnyapi iwacincipi kin hena Rev. John B. Clark, Mission, S. D. el hiyu yakiyapi kta, na

wakeya na owinja hena ecel econonpi kin tohan yahihunnipi kin wakeya itinicicali glepi iyeyakiyapi kta.

Rosebud Mission el Convocation on Committee eyapi.

In Memory of Bishop Hare

BY THOMAS ARROW

The memory of the just is blessed.—Prov. 10: 7.

Rt. Rev. W. H. Hare, D. D. te cin on wiċċa ota hekta Anpao ed oyakapi. Tuwe ni



un kin ed taku waſte econ kin ninah otanin šni, tka ta ohakab taku tona waſte econ qon tanin. Ho wiċċa kin de heca, Episcopal Okodakicieye wakan on woyakapi yuke cinhan wiċċa de ekiktonspica šni, Rev. B. P. Lambert eye cin iyeen. True Christian, Wakan-tanka wacinyan, wicaka, Wise qa Brave man, ksapa qa waditaka heca. Industrious qa patient, mniheca qa wacintanka on waape yanka cee. Bishop niun kin taanpetu kin itutuya yusote šni, tka Okodakicieye wakan sanpa ice-ge kta on wowaši econ, te cin hehanyan.

Princeton, New Jersey, May 17, 1838 ed tonpi. Okini waniyetu šakpe wakanheja ta-kuna econ šni naceca, tka waniyetu šakowin tokaheya wayawa iteka, waniyetu akešakdogan ecetu wayawa ikeeka ihunni naceca, qa waniyetu yamni ced Divinity School ed onspe-kiyapi, nakaes koškanakelica yaniyetu 21-18 58 omaka kin he ed Deacon kačapi, qa iyoħakam waniyetu yamni, 1861 omaka kin ed Priest Wošna kača econšipi. Ake 1870 wowaši waukantu wanji econ šipi, Secretary qa General Agent of the Foreign Committee of the Missionary Society—Wotanin Waſte aye-wicasipi on wiyluean yankapi ed wowapi kah-kiyapi itancan kin hee. He iyoħakab waniyetu wanji ecetu qonhan Bishop yankapi etan-han, Cape Palmas, West Africa ekta Bishop un kta kahniigapi, tka hed wicada šni. Tka akeš All Saints' Day—Wakanpi owasin Taan-petū—1872 ohna wiylipewata dakota ekna Bishop un kta kahniigapi. He iyewinyan qa January 9th 1873 yuwanġanpi. He iyecana wiylipewata hi qa wanyag un kin hokšipina qa wi-eincana hena tanyan onspe wicakiyapi kinhan Christian hecapi kta. Oyate waſte icagapi kta cin kin on St. Paul's School 1873 omaka kin el kača, qa St. Marys School nakun. Tka (Continued on Next page)

ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - Editors.

REV. WILLIAM HOLMES, - - - Editors.

THE DAY BREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

The subscription price is 50 cents per annum and may be paid in Money Order or Three Cent postage stamps. Single subscriptions for six months, 25 cents.

Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

PRINTED at the office of the Santee Normal Training School Press, Santee, Neb.

ENTRY at the Post Office at Santee, Neb., as second class matter, and acceded for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 17, 1920.

Wotanin-wašte Ayapi On Wocekiye

Anvetu iyohi wicokaya hee cinhan heya-
ni kta:

Wanikiya wašte isto wacantkiye nitawa kdu-
gad, cančipawega akan otkeyahan yaun qon
maka akan wicasa unpi kin owasin Niye ekta
etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Htanipi kin nakun sanpa yewicayasi kta e onšiiciya iceun-
niciyapi; hecel Wawankdake wicaka qa wacinyepica heca iyenakecapi kin on Okodakiciye wa-
kan nitawa kin iyuškin kta, na Nitokiconze wa-
šte oicago tawa kin yutankapi kta; Jesus Christ
Itancanunyanpi kin he eciyatohan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on,
wicasa oyate hiyeye cin owasin maka kin owan-
caya etipi kta e wicayakače cin, qa tona itehan-
yan qaiš ikiyena unpi kin, wookiye owicakiya-
kin kta e Nicinca waste uyaši qon; wicasa owa-
sin onidepi qa iyenianpi nunwe. Oyate kin
optaye nitawa kin opewicakiya ye, qa Ikcewica-
sa kin wokiconze nitawa kin ekta awicakdi ye.
Tona wicayeco kin eeanawicaduecetu, qa nitoki-
conze kin kohanna uayakiyin kta iceunniciyapi;
Jesus Christ Itancanunyanpi kin he eciyatohan.
AMEN.

O ITANCAN, tona nunipi kin hena awicayakite
qa niwicayayin kta e yahi kin, qa makipiya ekta
qa maka akan wowašake-ataya ničupi kin, tona
eeonwicayaši kin eeyatanhan, wicasa otoiyohi
Wotanin Wašte kin owicakiyakapi kta e iyaya-
pi kin, on Okodakiciye wakan Nitawa kin woce-
kiye eye cin nayahon kta e iceunniciyapi. Ta-
ku wokokipe en ipi kin owasin etanhan ewica-
yaku maza puza; wokokipe kin etanhan, mi-
ni wokokipe kin etanhan; makošica on wicate
cin etanhan; śicaya wicakuwa toohitike kin
etanhan; wocečunkda qa inahnipi etanhan; wo-
wacinibošake qa owodutaton kin etanhan; qa
oiyokpaza itancan ičenzapi kin owasin etan-
han ewicayaku ye. Qa wojupi qa miniaštan-
pi kin ieuhan wašege cin, Niye, O ITANCAN,
uwicakiyia ye. Ikcewicasa wicota hēin omna-
wicaya ye, Christian tamakocepi kin ekta tona
wowanikiye hinsko tanka aktapi šni kin hena
wicayuhomni ye, hecel, O Maka Wanikiya wa-
onšida kin, Nieaje yatanpi kta qa Nitokicon-
ze u kta; Niye, Ateyapi kin qa Woniya Wakan
kin ob woyounihon qa wowitan duha, nunwe,
maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekapi
kin wodwicaya ye, qa wicasa owasin, maka
sintomniyan, Wiconi Aguyapi ni un kin Ma-
lyapiya eciyatohan hi kin he odepia qaiyeyapi
kta e iceunni ciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hun-
gry, and grant that all men, every where, may
seek and find the Living Bread which cometh
down from Heaven. AMEN.

(Continued from First page)

iyohakab waniyetu tonana qon Government
wayawa tipi ota kačapi on St. Paul's School
ayuštan, tka St. Mary's School qa St. Eliza-
beth's School heceknana inyangkiya. Ecin
winyan kin Christian hecapi ea sutapi, Con-
vocation econpi ece winyan mazaska ahipi
wanunyakapi hena ota St. Marys qa St. Eliza-
beth's School ed icagapi kin eepi.

Hehan wašicun iyukcanpi eciyatohan Bishop
Hare iye unma Bishop unpi kin wicisarpa
wicasa qa winyan ota Wicayusutapi ecawicaki-
conpi naceca ce eyapi, Dakota Wašicun ko
he kapi. Waniyetu wicemna Dakota ecena
ekna wowaši econ, heon Niobrara obašpe kin
eciyapi, tka 1883 omaka kin South Dakyta ata-
ya awanyake Šipi Dakota qa wacicun ko, hecen
Bishop of South Dakota heciyapi. Wancag
Sioux Falls ed ahiti qa wašicun wicincana wa-
yawa tipi wan, All Saints School kago.

Ake 1891 omaka kin ed Bishop Hare Japan
ekta Okodakiciye wakan toked icaliyepica
iwanyag yešipi. Hed icunhan okicize yukan
qa wotanin wašte aipi kin wicaktepi ece tka
kočipe šni ekta iyaye qa wi tona hed iwanyag
omani qa kdi.

Hehan oyate tawicohan ektakiya wawokiya.
1889 omaka kin ed North qa South Dakota
kiyukṣapi, henaos State heca kta qa iye iyata-
yera awanidake kte cin on County iyohi wi-
casas kṣapapi tonagnakeca wicakalničapi qa
hena South Dakota tawoope Constitution owa-
pi kta. Wocekiye eciyatohan okodakiciye
ošpave owasin se heyapi, "South Dakota,
Prohibition State heca kta, Mini wakan kača-
pi kte šni, Taku kačta on iwicatomni hena
State tokeca eciyatohan aipi qaiš ahiwiyo-
peyapi kte šni" eyapi. Unkan Bishop Hare iš
heya, "prohibition hecetu, tka taku kecęyaš
on iwicatomni kin State tokeca eciyatohan
aipi qa wiyokeyapi kte šni eyapi kin hecetu
kiuhan unkis eya anaunkiçtapi kta iteka.
Okodakiciye tukte ekeša Mini Ša (wine) heon
Wokiksye wakan econqonpi. "South Dako-
ta Wicasa wakan otapi ešta tuweni kṣamya-
han amdežapi šni.

Nakun woope wanji, Wakankiciyuzapi hdu-
jujupi kta—Divorce, decen kačapi. "Tuwe
State tokeca etanhan South Dakota ed wiša-
kpe un kinhan, Divorce, Wakankiciyuzapi
hdujujupi kta, qa South Dakota ed untihi
hena iyotan kohanna Divorce ikičku unkoki-
hihi kta kapi. Wope kin de Bishop iyokipi
šni, waniyetu otakiya Legislature, Wope ka-
ga omničiye yankapi timben i qa woope kin
apikiyapi kta icewicakiya. Hdujujupi kta yu-
ke kte cęyaš tehanhan apapi kta hecetu he
cinhan hehan yujupi kta. Wocekiye eciyatohan
okodakiciye ošpave ota South Dakota
ed unpi tka tuwena waditaga heye šni. He-
cetu kin on tohinni Winyan wanji, miniwanca
koakatanhan Divorce econ kta cin on Sioux
Falls ed wišakpe un kta. Decree ieu kinhan
wicasa wan hiknaye kte cin kici hi. Winyan
kin he Anpetu Wakan hihanna wacekiyapi
wan Calvary Cathedral Tipi wakan itancan ed
wacekiyapi, qa wacekiya ayuštanpi ehan tuwe
Tipi wakan awanyake kin he \$1,500 qu qa
Ojanjankdapi waštešte opeton ſi hecen ieu qa
Bishop kdi ehan ed kai tka heya," Wamna-
yanpi wakšica ayapi ed oknake cinhan unkiki-
cupi kte tka Divorce kuwa hi qon de wokiksye
on Tipi wakan ed caje owa eunkdepi kte
šni, eya itkob kicu. Heon Christian wicaka
waditake yaonihanpi kin wanji ee.

Roosevelt nahank Tunkansina yanke cin
ehan United States oyate kin Divorce econpi
sa kin heon toked econpica wašte kta seca,
State iyohi wicasa kačnič Washington ekta
mniešiye wicasapi Governor S. H. Elrod iš
Sonth Dakota etanhan tonaked wicakalniča
Bishop Hare kačnič. Wope wan kize cin
South Dakota ecena šni, tka United States at-
aya on wowaši econ.

1889 he omaka kin etuseca, Crow Creek,
Conkicakse Owakpamni makošice yučanpi qa
wašicun mahed ahiyu qa maka ičupi tka,
itkob kdicuwicayapi kta kuwa, Indian Rights
Association ed; Dr. Williamson qa Dr. Riggs
okiyapi hecen Owakpamni makošice kin etan-
han wašicun kdicuwicayapi, unkan politician

wicasa kin heyapi, "Cleveland he Dako-
ta wicakiya on he wicakahapa ce" eyapi, tka
hecetu šni Bishop taku wašte econ kin he
wanji ee.

Ehake. Patient-Tawacinc tanka on woakipe
ece kin, Tipi wakan iyaza omani qa tukted i
eca Dakotapi kin kici wokdakapi cinpi ca, ho
eya, hecen tuwe wanji naijin qa taku kē kte cin
he 5 or 4 minutes kipi keš ito oape 1 or 2 taku
tokeca eya yanka keš waeintanka awicape
anagoptan yanke sa. Wicasa kin de Okodakiciye
wakan ed eceena okinikan un šni, tka
United States ed wicasa wanjigji caje okitan-
inyan unpi wicakinihanpi kin iš wanji hee, tka
ohinniyan kudiyečiye ecee, qa Government Indian
Affairs ohinni wacinyanpi ecee, hececa eša
wahaničila šni. Ateyapi ešta wanji kin tohinni
šicaya kuwa kta awacin šni, mazaska waſtedake
šni. Nakaha te cin mazaska tona yuha oyakapi.
Hunhunhe wijica keuncinpi qon hececa šni.
Waniyetu tona teliya wayazanka tka tohinni
wamayazanka eye šni, tka tokantahan qaiš
wotanin wowapi ed toked kakija kin oyakapi na-
unlionpi ecee. Bishop yankapi hecen sdonyapi
kin on okiyapi kta Assistant Bishop upi,
tka ho wanna asnikiya manke kta eye šni,
tka toawanyake kin hanke yuhekiye qaiš han-
ke ed škan. Ho wanna kud iyaya qa tawowa-
ši ataya Assistant Bishop econši. Tka he-
ca qeyas ehake All Saints School hecena awa-
nyake kta keičiya. Ehake Bishop on wotanin
wowapi ed deced oyakapi. Sioux Falls
Missionary Council omniciye ed wahi kta wa-
cin he iyohakam tomaketu eša hecetu eya.
Iyehan wašake šni aya eša u kta keye tka Pe-
jihuta wicasapi qa takuwicaye kin iyowinkiyapi
šni, tahepi toketu kte kecęnpi kin on. Un-
kan Bishop ceya keyapi, ee iyohakam kiksuk-
suye šni wanke qa Oct. 23, 1909 en te. Jesus
eya, Abraham ateyayapi qon mitaanpetu kin
wanyake kta cin hēa, unkan he wanyake qa
iyuškin. John 9:36. Eishop wašte tka qon
dehan makoe unma kin Paradise. Woozic-
ye makošice eyapi heciya dehan Wakantanka
yatan dowanpi kin opa qa iyuškin de hecen
wicaundapi.

OKODAKICIYE WAKAN KIN ON WOI- WANGE QEYA OAYUPTA

WAŠAKANA

Roman Okodakiciye wakan woyušna tawapi
kin hena etanhančin iš eya Okodakiciye wa-
kan nitawapi kin yuha he?

Hena etanhan wanjinakeša yuha šni. Šina-
sapa itancan (Pope) išnanaitanecan kiyapi qa
wayušnašnikiyapi, qa iwowayutokecakiyapi,
qa witanšna išnanā woašape waninya icaga-
kiyapi, tawoospepi kin hena Wowapi Wakan
etanhan šni, qa Wahošiyepi Wakan tawoecon-
pi etanhanči heon hena wicaundapi šni. Wi-
tanšna un cekiyapi, qa wakanpi cewicakiyapi,
qa woaltani icakišya okdagwicakiyapi, qa wo-
altanibecašnikiyapi, qa takutitoktokesa ota wi-
cadawicayapi, qa oceewaktačiyewicaya oecon
yuhipi kin hena nakun wicaundapi šni. Taku
kin dena wahošiyewakanpi taanpetupi ieuhan
qaiš Okodakiciye wakan otokaheya ohiyu kin
hena icunhan hena yuhipi heca šni.

Woawanyake Okodakiciye wakan kin de wa-
opešniwicakiyahan, oceiqayena oikduheya he?

Hiya; Tona mniawicakaštanpi kin hena iyu-
ha opapi wicakdawa. Qa Wowapi Wakan kin
en token woaltani on woiyopečiye oecon kta
cajeate cin tona he ecen econpi, qa Wahošiyepi
Wakanpi tawowicada kin he wicadapi, qa Wa-
kantanka tawoope kin hena Woniya eciyatohan
woanagoptanyanpi kin hena iyuha iyu-
škinian iwigakikou ecee. Qa taku tona tan-
kačice šni kin hena en token woawacinc yankin
kta iyečetu kin hena ecen katinyeya oikdakapi
kta hena hecen woiyowinkiyawicakiyuh.

Woawanyake Okodakiciye wakan etanhan
wicašawakan wan iye optaye tawa kin he ito-
kan nakun ewaewicakicon kta he hecetu he?

Woawanyake Okodakiciye wakan kin en wi-
cašawakan wan un kin he Wakantanka etan-
han wicašawakan wan taku wocekiye oecon
keša econ kta kiciyanke cin hena maka kin o-
wancaya tuktetukeša hena econ kta he hecetu.
Tuktetukeša wocekiye oecon wan eonkiyapi
cinpi qa ekta kicopi kinhan he wookihi kin
nina woiyokipi kdawa kta he hecetu.

WICOKSAPE WICOIYE—CANIWAKSE EHANNA

Wi tanin kin ieunhan peji kašla po.

Wicaša e waeconwacin, tka Wakantanka e toketu kta wicakiciyuštan.

Woakipa tehika kin inšnašnala el wicahi šni ece.

Ia yanke e in he woju, na inila yanke e in he wamnayan.

Hołpi glušape e in he zitkala šica.

"Tokša" cangu kin he ogna "Tohinni Hein" ti kin ekta inhunnipi.

Tokaniye e in slolyin kta iyececu šni kin takuni hčin kolaniye e in okiyake šni yo.

Oičiyapi kin hena Wakantanka owicakiya.

Iewicakapi kin wakanšica ištelyapi.

Woyašice e in kokoyahanla iyececa tiyata gliyunka.

Wapepeka oju kin sicola omani kta iyececa šni.

Wakanšica iwoglakapi can el taniničiye sa.

Inyan wanjila e in zitkala nonpa ktè.

Locinpi kin he inyan conkaške yujuju.

Wieakicipajupi kin he watokičonpi ihankeya wašte kin ee.

Iyeslotapi kin he oigluhapi iyonan wašte kin ee.

Wicatē tacanhanpa ape yanke e in sicola un kta.

Wovicake kin bapi kta naceca, tka ištelyapi kta okihipi šni.

Iwašteglala apapi on utuhu can tankinkin yan kayunkapi.

Hanhya wawokiyapi kin he wawokiyapi šni iyececa.

Wolol omani kin oiyokišilya omani.

Woalitani el nowan kin woiyokišica mahel iyayin kta.

Ieazopi nica kin wokokipe cola un.

Inyan pagmigma ye e in pejihinkpila takuni amnaičiye šni.

Zitkala wanjila nape ogna yuhapi kin nonpa cantehi el unpi kin kipi.

Tilwicaktepi kin takomni otanin kta.

Kokoyašanla cinca nitawa kpakpipi šni itokab wicaglawa šni yo.

Woiyokišica hanska wan isanpa taku ciseila gnunipi kin he wašte.

Conica yutin kta e in kin yahugapi kin kahlokin kta.

Micinkši mitoope kin ihnuhan ayektonje e in, qa mitawoahope kin nicante kin ekta yuhapi wo.

He wookiye anpetu hanskaska qa wiconi omaka ota aokijuniciye kta. Wicoie Wakan 3: 1, 2.

Woičihde nitawa kin on Itanean kin yuonihan, qa taku icahiyaye e in waskuyeca tekaheyä iyahna; Kinhan dotopiye tipi nitawa kin waotaka on ojuna kta. Wicoie Wakan 3: 9, 10.

Wošna Kaša Tawowapi Wan

Winyan Omnicieye tawicohan on wowapi yake e in on lecel epi kta:

1. Episcopal Okolakiciye on Winyan omnicieye unpi kin hena Okolakiciye wakan Wawoškiye omnicieye kin hecapi, na on etanh Bishop kin naiš Wošna kaša tokel iwigakiciyuecan na econwicasi pi kinhan ogna wacintankaya econ iytapi kta tka.

2. Hehan obašpe kin le el Winyan Omnicieye kin hena wicohan tawapi kin owotanla na oyasin akiyecel slolye škanpi kta ca Anpetu itopa iyohila omnicieye econpi kta woope yuhapi, tka taku cajelate e in on ogna econpi šni sece e in on hecoca iteka.

3. Wanna waniyetu ota le oyate ob waun, na Winyan omnicieyi on ohinni wicoie akiyecel bluha na epe sa. Winyan omnicieye taku wiyokeyayapi can icazo iepi kta iyošiwičakiyapi šni yo, nahan wonicilotapi kta cinpi kinhan wicalapi šni po, epe, qeyas, ijehan tuwe itanecan un kin, naiš mazaska awanyaka unpi kin, naiš tankatanhan wicaša nagiyewicayapi kin on econpi ece, na iyohakab wicakilapi can iyokipipi šni, nahan Winyan omnicieye kin oškiškapi sa. Ieazopi na olotapi kte cin wicalapi šni eca woiyokipipi šni yuke slolunyapi, tka wicalapi šni on iyokipipi šni kin he aoptetu kecamni.

4. Wacekiye wicaša unpi kin le on ohinni iwhowicawaya ece, nahan Tipi wakan el wominaye tokel oecon wašte kin ogna waeconwicawasi, tka he nakun on tuktektel wicaša na winyan togye wayutitanpi. Lečala Christmas on wominaye on tokel wašte kte e in on oyanke iyohila wowapi wan wicawaqu, tka Tunkanshiawicayapi kin etan wanji naiš nonpa togye wacinyuzapi na taku epe con Wacekiye wicaša patagiyewicayapi. Tokaš oyanke nitawa kin heca yuke seca. Hececa yuke cinhan ito anokatanhan owotanla econpi wašte iblukcan. Eya oyanke nitawapi kin el winicotapi šni na, takuku on oniškiškapi kta kokela kipi, qeyas taku tokaheya epe e in he, na Christian wacantkiyapi, na otoiyohi Christ huha henicapi—Wacekiye wicaša, na Winyan omnicieye kin, na wicaša ko—kiksuyapi kinhan patawanjila škanpi kta okihipi.

Tokin hececa kta e Wakantanka oniciyapi nunwe, Napeciyuze. WOŠNA KAGA.

IKCEWICAŠA AWANWICAYAKA ITANCAN

Tunkansinayanpi President Harding wan na tohe okna iyonanke e in ohakam wowaši obe ota kin hena oknakna wicaša obe ota wicakihničiye. Ikcewicaša Awanwicayaka Itancan (Commissioner of Indian Affairs) heca un kta kalihničiye e in he Hon. Charles Henry Burke tuwa Pierre, South Dakota etanhan kin he kalihničiye, qa iyowiničiye e in tonpi anpetu kin he okna wicohan tanka qupi kin okna ičiconyahan tawoši yuhapi iyonanke. Hecen wicaša wašte kin de Dakota Awanwicayake kte e in on he tuwa kin qa toni kin hanke ciqana eša nalionpi wašte ecanmin.

Mr. Burke hunkakewicaye e in New York makobašpe ekta malitiyankapi icunhan April 1, 1861 he okna tonpi, qa hokšina un qonhan hinhanna qa litayetu en ticud wowaši kin hena econ qa hehan makiyutapi zaptan hehanyan oanpetu can Owaonspakiye ekta i qa waonspakiye hecenyä ičipaš škan yanka ece, qa wan na waniyetu wicemna nom sam wanjica qonhan omaka yawapi 1882 heehan wiyokeyatakiya u qa Moorhead, Minnesota he en hiun, qa hen otahan yan cankajipapi wicohan he econ qa he bdoketu kin en koškalakako wan New York ekta kici otakodakiciya un wan kici waniyetu akidenakeca kininca wan he kici iyekeciye, qa he kici ake wiyokeyatakiya upi qa Broadland, Beadle Co. South Dakota en masopiyekdepi, qa nakun icunhan hen makoce onšpa ieu, qa ake ohakam omaka wanji ehan wiyokeyatakiya icasdohe e Blunt, Hughes Co. S. D. en hiyotanke qa makaopeton wicaspapi kin heca wicapeciye, e wicohan he yuhapi škan kin icunhan inahma se wakiia wicaša wicohan onspakiye škan, qa omaka yawapi 1886 heehan wakiia wicohan opeyapi. Hehan omaka yawapi 1887 heehan Pierre, S. D. en hiyotanke eahantahan hen ti qa wanjic kia.

ei wakiia wicaša heca qa Burke and Goodner eya sdonwicayapi qon heepi. Omaka yawapi 1894 heehan South Dakota en woope kaša omnicieye heca nonpaakikde opeyapi, qa woope kaša kta wookihi yuhapi kin he ohankoya akicibdezi pi qahakam waniyetu aketom hehanyan South Dakota etanhan Tunkansinayanpi Owokdake tipi hukuya kin en opeyapi qon he heconpi, qa hen owicapeya un kin icunhan Ikcewicaša wiwigakiciyukcanpi oitanecan yankapi kin en Oitancan kiyapi kin he ota, qa wicohan tanka kin he wanna ikihunni qonhan om Tunkansinaya Owokdake en un qon etanh ota woyawašte wicoie ota eciyapi, qa South Dakota makobašpe kin hektatihan woyakapi tawa kin opeyapi wicoie kin dena owa kiknake, qa hena wowitan tawa kin ee.

Wicaša nina wašte, wicaša wicekna wicaša heca, wicaša iyuha sdonwicayate qa cantowicaknake e in he tanka. Tawocantoknake e in he wicaša obe owasin iyowicahi, hecen iš epi wicaša obe owasin kiyakidecen waštedapi qa yuonhanpi. Okodakiciye wakan unkitawapi okna sutaya opa un kin heca qa Pierre otonwe en tipiwan unkitawapi en omaka owasin oitancan un ece, qa iyonan bekta omaka qonhan All Saints School, Sioux Falls, he on oyate wominaye tanka econpi kin he en aitancanyan wicohan he yuhaskan qa mazaska kektopawing nom ikiyena mnaye eiqon he wawapidakiya wowašte taka econ.

Oanpetu dena icunhan wicaša wan wašte qa canteoyuze tawa kin tanka qa wacinyepica e Dakota awanwicayake kte e in iš epi itkom wanna wicobdihca, wayuhewacinyan, wootanna, wookiye, qa woanaqoptan hena akiyuhapi kta wanna iyeantu ecanmin.

WILLIAM HOLMES.

Nov. 27, 1920.

Anpaao kin mitakola takunl yaotanin ciši kta wacin lečala Nov. wi el Bishop Remington Pine Ridge el iyaza omani na Nov. 24 he han okicize makoce el Messiah Chapel el un na he el Wablenica oyate el wicahcalababaskaskapi la eya epi na wikoškalaka na koškalakako 16 hena confirmation iepi leča epi Tuttle station etan Mr. qa Mrs. Captain J. Ghostbear na Christinia T. Lance Messiah Chapel etan Mr. qa Mrs. Sitting Hawk Mr. qa Mrs. Bearfoot David Littlebear, Kills-in-timber na Bigwolf Dick Ice na Fleck Ice St. Paul chapel etan Mrs. Sarah G. Bear na Mrs. Sam Bear na St. Thomas Chapel etan Louis Shield cinca na St. Marks Chapel etan Mr. J. Blackfox cunwintku. Ho mitakolapi tona le wanlakapi ki pi unkici lapiye wicahcalababaskaskapi la eya confirmation iepi heon na le el wica na winyan ko 90 wahectuya Holy Communion iepi mitakolapi tona le wanlakapi iyuškinyan nape cyuzapelo. THOS T. LANCE.

Brennan, S. D.

June 23, he ehan Rev. T. Nomoln Gardiner, Vey oyate East Africa ed opa. Suffragan Bishop un kta he yuhakanpi. Rt. Rev. Daniel Sylvester Tuttle he yuhakanpi.

ANPAO KIN

REV. JOHN FLOCKHART, - } Iapi Kalinigapi.
REV. WILLIAM HOLMES, - }

Anpaao wotanin wowapi kin wi iyozi, wiya wapi anpetu tokahuya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajupi kta.

Wi šakpene kinhan kašpapi nom sam okise kta.

Ieazopi šni itokab kdajupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihipi šni kinhan wowapi askape maqupi kta.

Tuwa wowapi kagin kta ca wowapi ska sanina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed ta-ku oyakapi kta cinpi qa hiyuyapi eca, wowa- pi ojuha akand deceed awopi kta.

REV. JOHN FLOCKHART, Greenwood, S. D.

THE DAYBREAK

June-July, 1921

"The wonderful thing about creation is the making of people. There is nothing particularly exciting about making a tree. The tree can never defy you. There is nothing particularly dramatic about making a stone. The stone is helpless in your hands. But the minute you make a person you have made a possible foe. A person can love back. He can also hate back. And when you have a world full of persons you are in danger of a world-wide mutiny. The method of creation does not change all this. You can have all the millenniums you need for the most dignified unfolding of implicit potencies. The fact remains that when personality emerges, and self-conscious will has come to be, the curtain is ready to rise upon a scene packed with thrills. The God who took all the risks of creation was the most amazing adventurer of whom we can conceive."—Hough.

Notes on the New Hymns—LXIV

By the Rev. Winfred Douglas

Hymn 468. "Glorious things of thee are spoken."

This is the finest poem of John Newton, the reformed slave-trader already mentioned; and it is his only hymn of jubilation—one of the classics of English hymnody. We need this lofty heartening note of jubilation; a note which ought to be long absent from the praise of any Christian. It is fittingly expressed in the great tune by Haydn, which has fallen on evil days since it was enchain'd by the alien barbarian to *Deutschland über alles*. It is high time we redeemed the unwilling captive. Franz Joseph Haydn was a Serbo-Croat. When, at the request of the Austrain Emperor, he composed this, which became the Austrain Anthem, he based it upon one of the Croation national songs. It was first sung at Vienna on the Emperor's birthday, February 12, 1797. Haydn used the melody as the theme of a famous set of variations for string quartette; which, transcribed for the organ, may be effectively played as a service prelude when the hymn is to be sung. The tune speedily became known throughout Europe: within five years it was included in an English hymnal edited by Dr. Edward Miller, who arranged Rockingham. It has retained its place for over a century, and should not be discarded because it has been forced into the abhorred servitude of an accursed purpose. The melody is here given in the form adopted by *Hymns Ancient and Modern*, which is closer to Haydn than the version formerly in use. It should not be sung too quickly. Jubilation dose not hurry when it is intense: it soars.

Newton's Dog, Diamond.

Sir Isaac Newton was a famous man who discovered many things. He worked hard trying to understand all about the wonderful world of nature—about light and heat and electricity.

Now, this great man had a little dog named Diamond, whom he loved very much. One day he left diamond alone in the room where he studied and wrote. On the table was a pile of papers on which he had written everything he had found out about light for twenty years. On the table, too, was a lighted candle.

As soon as his master had left the room, the little dog jumped up on the table, over went the candle, the papers caught on fire, and all were burned up.

Newton came in and saw what had happened. Did he whip the dog, do you suppose—the little dog that had known no better?

No, this kind master just patted his head and said, "O Diamond, Diamond, you little know the harm you have done!"—Selected.

A CENTENNIAL MESSAGE

The Presiding Bishop, the President of the Domestic and Foreign Missionary Society, Calls Upon the Church to Go Forward

On November 3, 1821, the Constitution, in twelve articles, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America was adopted in a special convention assembled in Philadelphia. Its members were to be the House of Bishops and the House of Clerical and Lay Deputies and all persons else subscribing three dollars each annually or thirty dollars at any one time to the purposes of the society.

That Society was a feeble infant, but its birth showed this Church, feeble though itself was, as grasping and holding the truth that a living Church must be a Missionary Church.

Feeble indeed this Church was. She had nursing, care and protection as the Church in the Colonies ever since her life began in 1607 under Robert Hunt, the Chaplain, holding service beneath the trees on the shore of Jamestown Harbor with the first shipload of immigrants that were to be of the staying sort. The nursing care and protection was mainly ministered by the mother Church of England through her Venerable Society for the Propagation of the Gospel in foreign parts.

But when in 1783, the closing notes of the Revolution chimed for us victory and independence naturally that nursing care and protection ceased. Then this Church was flung upon her own resources. And feeble indeed they were. At the cessation of the War of the Revolution many of her clergy returned to England or migrated to Nova Scotia.

The American Union breathed its first breath of life under the Constitution in 1789. This Church may be said to have breathed its corresponding breath of life in 1784, when Seabury was consecrated Bishop. For thirty-seven years from 1784 to 1821 it had tried diligently to gather its scattered flocks and to find pastors to tend them. Yet,—feeble though it was and obliged to exert itself to care for itself,—in 1821 it felt it borne upon its soul that the Master would have it look not only on its own things in loyalty but also on the things of others in missionary service. Western and Southern frontiers needed to be provided for. The Alleghenies were then the Far West.

The Society of 1821 was in truth not a vigorous infant. But it lived and it grew. In 1835 in another General Convention in Philadelphia, it adopted two principles which increased its vigor and quickened its growth: (1) That the Church itself is and ought to be our one great Missionary Society, all members of the Church being counted in as really members of the Society. (2) That the Bishops are and should be the leaders in missionary work. Thereupon missionary bishops were provided for and sent forth; 84 of them having now gone forth in a wonderful line of battle. Jackson Kemper in 1835 was the protagonist of them all.

From that time on this Church has been alive and alert to the call of Missions. Thank God! Apostolic Succession is Missionary Success by the very meanings of the words.

Growth! Of course there has been growth. Again, Thank God! The 9 Bishops of 1821 are the 133 Bishops of the now. One person in every 416 of the American people was a communicant of this Church then. One in 99 now. There are more than 1,000,000 communicants, and we may well believe there are 3,000,000 members. The old Society, 100 years ago, suggested three dollars for each

member to subscribe and give each year. If that was the reasonable minimum then, in those days of small things, what should be the reasonable minimum now? And if all the members gave according to an up-to-date standard, what a magnificent sum would appear. With that sum in the Quartermaster's and the Commissary Departments could not great things under God's blessing be accomplished by the active soldiers in the field in bringing Christ's blessed Gospel to all that are far off and all that are nigh?

In the wilderness of old the Lord said unto Moses, "Speak unto the children that they go forward." Let us speak it to ourselves and to others, about our missionary work. Let us whisper it, and say it, and sing it, and shout it,—Go forward! DANIEL S. TUTTLE, Presiding Bishop. April 8, 1921

Why Go to Church

EIGHT REASONS

1. The most appropriate way to observe the Sabbath.
2. For the high moral stimulus received.
3. For corrective of habits and character development.
4. The best means of promoting citizenship and high American ideals.
5. For right social relationships. Best people go to church.
6. The Church stands for the highest ideal and deserves our support.
7. The greatest accomplishments of the past have been in harmony with the teachings of the Church.
8. The Church has been the greatest force tending to keep our country in the path of sane judgments during the recent and turbulent times.

EIGHT TESTIMONIALS

1. My best thoughts come through the church.
2. It protects me from temptation.
3. It takes me away from business levels.
4. It supplies a natural need the same as food for my body.
5. I have tried it fifty years and found the results satisfactory.
6. It pays to support it with both influence and money, for the higher ideals and religious values I receive.
7. The teachings of the Church have been my greatest inspiration for every day tasks.
8. It has had more influence in moulding my character than any other institution.

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Anpao duha he. Duhe kta iyececa.